

THE  
REFORMED  
SPIRITVALL  
HUSBANDMAN:

22

WITH  
An Humble Memorandum  
concerning  
CHELSEY COLLEDGE.  
And a correspondencie with Forreigne  
PROTESTANTS.

(John Dury)

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1 Cor. 3. 6, 7, 8, 9.

*I have planted, Apollo watered: but God gave the increase.  
So then, neither is he that planteth any thing, neither he that  
watereth, but God that giveth the increase.*

*Now he that planteth, and he that watereth are one, and ever-  
man shall receive his own reward according to his own lay  
bour.*

*For we are labourers together with God, ye are Gods Hus-  
bandry.*

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LONDON,

Printed for Richard Wodenothe, and are to be sold at his  
Shop in Leaden Hall street, next the signe of the  
golden Hart. 1652.

125 + 13.5 cm  
60.98 g.

THE  
REFORMED  
SOCIETY  
HUSBANDMAN

An Annual Report

CHRISTIANITY

And a correspondence with Foreign  
CHRISTIANITY

The Christianity of the world is a subject of great importance, and one which has of late years attracted much of the public attention. It is a subject which has of late years attracted much of the public attention. It is a subject which has of late years attracted much of the public attention.

Published by the Christian Missionary Society, London.  
1844.



A new Case of Conscience, in reference  
to the Engagement; presented by a  
godly Minister N. N. in a Letter  
to the Honorable Sir Gregory  
Norton, a Member of  
Parliament.

*Noble Sir, may it please you,*

**I** Was informed by N. N. that your Worship  
had procured an Augmentation for *Ch.* as like-  
wise you were desirous to know, whether I  
would take the Engagement; without the  
which I could not be capable of the Augmentation;  
whereupon I desired a fortnights time to consider thereof;  
in the which my thoughts were not a little busied, by ar-  
guing the Case, *Pro* and *Con*, whether I might take it: but  
upon the result, I concluded the Negative, till my Con-  
science and Judgement were better informed, *For what is*  
*not of faith, is sin, Rom. 14. 23.* that is, Whatsoever is done  
by a believer, with a wavering and doubtfull conscience, to  
him it is sin. I know I ought to be subject to the higher  
powers; the which I desire to be by submission; and it  
grieves my soul, that I cannot do it by subscription. And  
therefore, Sir, I humbly beseech you (if I erre in this)  
do not attribute it to obstinacie, but to my weaknesse of

judgment and tenderneſſe of conſcience, or to both. For Civill government, I refer it to thoſe who ſit at the ſtern of this Common-wealth; ſo that juſtice may run down like a ſtream, and the glory of God chiefly aimed at, and his Church perfected and defended; and the purity of his Word held out: and then will *England* flouriſh. For *Calvin* tells us, that no policie is happily framed unleſſe the firſt care be of godlineſſe: and they (ſaith he) are diſordered laws which only provide for men, neglecting the right of God. The law is ſaid to be a dumbe Magiſtrate, as the Magiſtrate a living law. Therefore when the law is not plainly underſtood by us, we ought to adreſſe our ſelves to the Law-makers, who are moſt fit to interpret it. In the Engagement we have the word Common-wealth, inſerted; which word ſometimes is taken ſtrictly, as having relation to the Civill Government only; and ſometimes it is taken more largely, including and involving the Church: if it be there taken in a ſtrict ſenſe, as having relation to Civil Government only, then I may the rather ſubſcribe, becauſe it is but a civill act; but if in a large ſenſe, then I cannot, becauſe there is no Church-government ſetled, which in the Covenant I Covenanted for; and God with whom, and for whom, I then Covenanted; (being the God of order) requireth that there be Order and Government in his Church. Now it ſeems by Judge *Nichols*, that the word Common-wealth, is in the Engagement taken in a large ſenſe; for he reported that upon the Act requiring all the Officers in this Common-wealth to take the Engagement, there was a *quære* whether Miniſters were Officers intended in the ſaid Act: and it was held in the affirmative, and therefore by conſequence the Church is included in the Engagement. For Miniſters are not Officers in the Common-wealth; but in relation to the Church.

THE

Judge *Nichols* reported this at the Aſſizes at *Exceſter*, that this *quære* was made in the Parliam<sup>nt</sup>.





## THE PREFACE

To the Reader, who is enabled to know, what is meant by a Christian Spirituall Husbandry.

### *Intelligent Reader.*

**H**AVE of late plaid the Husbandman about Bodily Concernments, that I might gratifie the Publique with some helps of Industry, to relieve the Poore, and encrease wealth in Common and Plenty of the fruits of the Earth unto all. But although these things be good and laudable, and have bene cheerfully persecuted, and shall not be neglected in due time: yet I must professe that the studie thereof is not next unto my heart, nor that I have applied my self thereunto, but in order to the transacting and ingratiating of better things hereafter, and that such as reap an earthly crop by my Communications and suggestions of industry, might be made willing and enabled to contribute something towards the sowing of a heavenly Seed (of Religion and Learning in the Spirits of this Age, and of Posterity.) It is certain, that Gods end is to give all temporall Blessings that they may be subordinate unto eternall, and that this World and Life is made to fit us for that which is to come, and if we take not Gods meaning to be this, we mistake Him: But if we thus reflect upon his works, we may be workers together with Him, and sowing to the Spirit, reap from

## To the Reader.

*from the Spirit the fruits of life everlasting. These two following discourses are but some preparatives to much more of this kinde, which is in store, the one is to prepare the ground (the spirits of some that would be counted Spirituall Husbandmen) which is over-grown with thorns, that the same may be weeded out from them before the seed can be sowne, the other is to prepare the seed which is to be sowne, and a place where it may be kept till the Seed-plot be fitted to receive it.*

Thus leaving these thoughts with thee, and commending thee with them to the Grace of God, I rest  
**in Him,**

thy most affectionate  
and faithfull servant,

**Samuel Hartlib.**



*An Answer to the Case of Conscience,*  
*presented to the Honourable Sir*  
**GREGORY NORTON.**

*Honourable Sir,*



He scruple which Mr. *H.* doth make about the Engagement is a new one, and for ought I know peculiar to himself; for I have not met with it in any body else, and if he were not a godly man who hath taken it up, it would scarce be worth the consideration: but the weak consciences of the godly ought tenderly to be dealt withall; and with pitie rescued from under the snares whereinto God doth suffer them sometimes to fall. Although then I cannot see that Mr. *H.* stumbles at that which hath in it self any apparent difficulty, yet because difficulties in tender consciences proceed more from their own apprehensions then from the nature of things apprehended: therefore the way to resolve their scruples is rather to finde an answer fit for their capacities then to make a deep disquirie into the matter it self: the best way then to deal with men of scrupulous apprehensions is by word of mouth as present, and not by writing at a distance, yet seeing you are desirous that I should

should endeavour to give him some satisfaction this way to what he hath expressed in his Letter to you; I shall impart unto you my thoughts thereof, that if you think it expedient they may be offered to his consideration.

I finde three things expressed in his discourse to you; first, his duty: secondly, his scruple: and thirdly, the ground and reason of his scruple.

That which he acknowledges to be his duty is, that *he ought to be subject to the higher Powers, which* (saith he) *I desire to be by submission.*

That which he scruples is subscription: in these words following: *and it grieves my soul, that I cannot do it by subscription.* And the ground of this refusall of subscription is taken from a notion which he hath of the word *Commonwealth*, as it relates unto Church-Government, whereof I shall speak God willing anon, when I have opened unto you by his concession, that which I conceive of his refusall.

He grants then, that he ought to be subject to the higher powers, and desires to be so by submission, but he cannot do it by subscription, as he sayes, now if he did understand that his subscription is nothing else but an outward testimony of his reall inward submission, and that his submission being lawfull, his subscription cannot be unlawfull; he could not possibly intend to yield the one, and refuse the other: there must then needs be in his apprehension a mistake, either of that which he calls submission, or of that which he calls subscription, and I conceive that either submission in his apprehension is lesse, or subscription more then it ought to be: but that we may know by the true Standard what the one and the other ought to be, let us take notice of that which the Apostle calls submission in a Christian Subject: Submission then to the higher powers, in the Apostles account, *Rom. 13.* is

to be a subject to the powers that are as to them whom God hath ordained: for to the end that we may know what he means by the Higher Powers; he tells us, that they are they who are actually in place. *For (saith he) there is no power but of God: and the powers that be are ordained of God,* verse 1. Now then if the powers that are, are the ordinance of God to them over whom they are; it follows that their subjects must acknowledge them to have their Authority from God, because they are ordained of God: and if their Authority is from God, then the submission which is due is to be a subject to them, as to such whom God hath ordained; & then also to declare and promise to be such a subject, can be no just cause of scruple. And this is undoubtedly the utmost that in the Subscription to the Engagement is required: if then the Common-wealth as now established without a King and House of Lords, is the Higher Power under which we stand; and if a man doth acknowledge it to be his duty to be a subject to this power, and yet says that he scruples to declare this his acknowledgment by a subscription which contains nothing more but what is the undeniable duty of all good subjects (which is to be true & faithful to their Superiours) I know not what to think of such a scruple, or where it can lie. For if I make no scruple to declare my self a subject; and confesse that the Powers which are, are Gods Ordinance; and that subjects ought to be true and faithfull to Gods Ordinance, that is, to the Powers which God hath set over them; what should make me scruple to ratifie this Declaration by a subscription which intends to speak no more but this; I cannot possibly imagine, except there be something in his notion of submission lesse then the Apostle requires; and in his meaning of subscription a great deal more then the Parliament intends.

For the Apostle when he requires every one to be subject to the higher Powers; he first lets us know upon what account they are to be esteemed such: namely, because they are ordained to their places of God, *verse 1.* then he tels us what it is to be a subject by submission unto them: namely, first, *not to resist them, verse 2.* Secondly, to do every good thing commanded by them, to receive praise of them, *verse 3.* Thirdly, to avoid every evill thing which they forbid, not only for fear of their wrath, but also for conscience sake, *v. 4. 5.* Fourthly, to pay tributes & customes unto them, *v. 6.* Fifthly, to render unto them fear, honour and love, *v. 7, 8.* this is to be a subject in the Apostles sense; and this is a Christian submission due unto them: and if Mr. H. doth mean in sincerity to submit himself after this rate to the Higher Powers, now over him in this Nation; I am very confident that the Parliament will require nothing more of him, nor intend that the Engagement should have any farther meaning; and how a good Christian can offer lesse; or be a subject at a lower rate then the Apostle prescribes, I do not comprehend: therefore I would advise him to declare his submission in these Apostolicall terms; and if that will not be accepted as sufficient, he hath discharged his conscience; for all that the Apostle requires in a Christian subject he is willing to do; and if the Engagement should intend any thing more, he is not bound to it as I suppose; because it is more then the Apostle doth require.

Some there are who wil be subject, as they call it, passively, but not actively, that is, they will be true and faithfull to their own party as sufferers, and to let the Higher Powers do what they think good: but they will neither acknowledge them to be the Ordinance of God over them (although they see them evidently, and them alone, in the full



full and peaceable possession of all ruling power under God) nor will they act any thing with them, for them, or under them, as being subjects, lest they should seem to approve them in their places by obeying their commands, which is flatly to deny them all that submission which the Apostle doth require in Christian Subjects: for to say I will be passively and not actively a subject unto the higher Powers, is as if I said, Though I will not resist the Powers to remove them from their places, yet I will not owne them to be higher Powers over me; nor will do any thing for them as a subject who doth submit unto them in their places, which frame of spirit is the chief cause of all our unsettlements; and such as maintain this resolution in themselves, and leaven tender consciences therewith, are guilty of the troubles and wars which for the change of Government arise amongst us: for although they say in words that they will not resist the Powers that are; yet in very deed they do resist them; therefore when they say that they will be subjects, they lie against the truth: because in refusing all actual obedience, they refuse to be such subjects as the Gospel doth require, & in saying they will be passively obedient, they actually resist the submission due to the ruling Power; because they flatly deny that without which it can have no real being over them, or relation to them as to subjects.

It is then much to be lamented, that any who should lead their flocks to all the duties of Gospel-obedience, do lead them from this submission, by keeping their spirits at this distance from their Rulers: for it is evident, that they who do this are the causes of their unruliness, and the fomenters of that discontentedness which keeps us in our unsettlements: and I wish that this could be seriously represented to the Ministers both here and in *Scotland*, who

pretend to yield a passive submission only unto the Parliament under whose power God hath put them: that they may not continue to draw more guilt then hitherto they have done upon themselves; by fomenting our destructive divisions, and by maintaining a snare upon the conscience of the weaker sort, concerning a meer passive submission: which in this case is a *non-ens*, because it cuts off the actuall relation which God hath appointed to be upheld for the good of humane societies between the ruling Powers, and those that are ruled by them.

Here then it is likely is the snare wherein Mr. *H.* conscience is taken, as the consciences of many others are, who pretend a submission in this way, but scruple a subscription to the Engagement for conscience sake, whose meaning is to refuse for conscience sake all testimonies of reall submission unto the present Powers; which in effect is to pretend an Engagement of conscience to disown them, and indeed to make them no Rulers as to them; for upon this account to refuse subscription, is to refuse Christian submission to the present Rulers, which fully contradicts the Apostles rule, who commands every soul without exception to be subject to their present Rulers, and to be subject in such a way as is there mentioned; and upon that ground of subjection which he doth there lay. If then Mr. *H.* confesses on the one hand that he ought to be subject, because the Apostle commandds it, and yet on the other hand pretends for conscience sake that he cannot be subject so as the Apostle commands it; it is evident that he is in a snare, and that he ought to informe his conscience better, I would then intreat him to examine his own judgment and sense whether the English of his scruple, that he cannot be a subject by subscription, although he ought to be one by submission, be not this in effect; I will not promise



mise to be true and faithfull to the present ruling Powers, although I confesse I am their subject, and am bound to submit unto them as such. Now what a kinde of submission this is? how this can stand with a good conscience, (which ought to conforme it self in all things to the word of God) and how it is consistent with the sincerity of our Christian profession, to acknowledge our selves to be subjects, and yet to refuse actually to be true and faithfull subjects; I shall leave to the piety of Mr. *H.* to consider. And I could wish again from my heart, that the non-subscribing Ministers both here and in *Scotland* could understand the true language of their passive submission, whilest they scruple to be true and faithfull to the Powers which God hath set over them, for not to be engaged unto them can signifie nothing else to any rationall man, but to deny the whole relation which is between a Magistrate and Subjects which God hath expressly commanded all professors of Christianity to maintain; nor can any good conscience be pretended in this businesse by any, *viz.* in the denyall of this relation when God hath set it up.

As for the rest of Mr. *H.* discourse wherein he discovers somewhat of the ground of his scruple, I conceive it might be laid aside, and nor at all spoken to, for if this which is already said be fully convincing, and sufficient to make out the duty of a Christian Subject, whereof subscription is no more but an outward testimonie; then what ever the ground of his scruple may be, he is bound to cast it off, and yeild his reasonings captive by an implicit faith unto the will of God, as it is manifestly revealed in the word, and whoever will not walke by this rule in matters of duty can have no good conscience in his walking: nor indeed can any man understandingly as a Christian, pretend conscience, when instead of hearkening to the  
Word

Word of God (the only rule of conscience) he will listen to his own reasoning, to make that his rule : as perhaps in the following part of Mr. H. discourse he hath done : at least it seems to be incident to some men so to do.

Yet that nothing may stick with him, which I can endeavour to remove; I shall adde a word or two to the reasoning, whereupon his scruple doth rise; if then I have taken his grounds right, he saith thus.

That he doth refer the Civill Government wholly to those who sit at the stern of the Common-wealth: but he conceives himselfe somewhat concerned in Church-Government; because in the Covenant he covenanted for it; and God with whom, and for whom (saith he) I then covenanted (being the God of Order) requireth that there be Order and Government in his Church: but there is no Church-Government now settled; therefore I may not with a good conscience subscribe the Engagement; because the Engagement doth imply that there is a settlement of the Government of the Church, when as *de facto* it is manifest there is no such thing: and that this is implied in the Engagement is credible, because Judge *Nichols* at the Assizes at *Exeter* reported, that upon the Act requiring of all the Officers in this Common-wealth to take the Engagement, a *Quare* was made whether Ministers were Officers intended in the said Act; and it was held in the affirmative, and therefore by consequence the Church is included in the Engagement: for Ministers are not Officers in the Common-wealth, but in relation to the Church: and if the word Common-wealth, which in the Engagement is said to be established, doth include in a large sense Church-Government as well as Civil Government, then I cannot declare and promise to be true and faithfull to it as it is now established; because I find it not at all established as I have covenanted it should be. This

This I take to be his scruple, and the whole strength of his reasoning where it ariseth; whereunto I shall answer thus.

That although the Church is supposed to be in the Common-wealth (as all visible Societies of private men are therein) and consequently no peculiar state by it self: and although Judge *Nicholls* said true, that the Act for taking the Engagement doth require all men in any Office whatsoever living within the Commonwealth to take it; and that Ministers are intended in that Act, as men in office living within the Common-wealth; yet it doth not at all follow, that therefore the word Commonwealth in the Engagement doth signifie in a large sense Church-Government, as distinct from the Civil, and in a strict sense Civill Government by it self. For all whom ever I have either read or heard speak of a Common-wealth hitherto amongst us, have taken it only in a civill sense, either more largely to signifie the collective body of the English Nation; or in a stricter sense, to signifie the representative Body thereof in Parliament, and that the word Common-wealth is to be taken only in this civill sense the Parliament hath declared by an Act of *May 19, 1649.* wherein they shew that the people of the Land are made a Common-wealth or free State; and that they are to be governed as a free State by their Representatives in Parliament, and by such as the Parliament shal appoint and constitute as Officers and Ministers under them, and this Act was made purposely, as I take it, to cleer the word from all ambiguity, and to describe the present Civill constitution in opposition to Monarchie, which by another Act is abolished. As Monarchie then was never taken for Church-government in any sense whatsoever; but only for a Civill Constitution; although there was a Church-Government

ment contained in it: so a Common-wealth is nothing else but a meere Civill frame of State, although the Church hath a being in it: so then to be true and faithfull to the Common-wealth as it is now established, signifies nothing else in the sense of the Parliament that made the Engagement, but to do all good offices to the people of this Land, and to the Parliamentary Government thereof; as they are now Constituted in a State of Freedom to be without a King and House of Lords, who did usurpe an undue power over the Commons. None can interpret the meaning of the words of the Engagement, so well as they who made it: but if any rationall man will look upon the frame of things in the State when the Engagement was appointed to be taken, and the proper immediate end for which it was appointed; and then will take the Grammaticall sense and construction of the words as they suite to that State, and reach that end: he will perceive that by the word Common-wealth nothing else can be meant, but a Civill Constitution. For then the frame of the State was wholly changed from one Civill Government to another, and the end for which the Engagement was to be taken; as by the Act enjoyning the taking thereof appeareth, was to preserve the people of the Land in safety from Forreign and Domestick Insurrections and Plots, and to settle them in Freedom and Unity amongst themselves, for their mutuall good under their new Constitution; therefore if you look upon the words, and construe the Grammaticall sense thereof rationally, you can make no English of them but this; that every one living as a free subject in this Nation is to engage himself by a speciall promise to the Civil Power therein; that *he will be true and faithfull*, that is, intend no harm but procure all good, *to the Common-wealth of England*, that is, to the people of this Nation

on, as to a free State, *as it is now established*, that is, as at this present it is constituted by the Authority of Parliament, *without a King and House of Lords*; that is, without those Civill Governours which formerly ruled over it. So that there is nothing in any circumstance of the whole matter to suggest that by the word Common-wealth, the government of the Church should at all be intended: for the limiting words, *as now established*, and the explanatory words of this establishment, *without a King or House of Lords*: clearly determine what is to be meant by a Common-wealth unto which they relate; for taking the Common-wealth in the Parliaments sense, for the people collectively, as united under the Supream Authority of their Representatives in Parliament, the construction must run thus. First, that we engage to the people of *England*, made a free State, that is, set at liberty from a Monarchicall State wherein it was before. Secondly, that we engage to this people as now established; this draws us to look upon the Acts of Parliament which then were made for the change and settlement of the Government, whereof not one mention any thing at all of Church-government; but all declare the Civill Government only to be changed. From whence by the way we may gather, that the Church-government which then was, was not changed but left in the settlement wherein it was before: wherefore we must conclude that the word Common-wealth in that place was never meant to signifie Church-government at all; because the restrictive words, *as now established*, take the minde off from all other conceptions; and limit it only to that sense, which the Parliament had then declared it to be meant in, which was meerly Civill; and lastly, lest the establishment might be any way doubtfull or obscure, it is more fully explained

to be *without a King and House of Lords* : that is, that these are removed from the settlement ; and that all formerly settled in Parliament , and not expressly repealed , stands firme without them ; so that the change and new establishment is meant only to be Civill ; and mainly in this respect to be new , that it is now settled at a distance from a *King and House of Lords* : which expresse removall of them from the Constitution of the Government , implies that the government in other things did remain unaltered , and consequently that the Government of the Church as formerly established by Ordinances of Parliament was stil , as it had been , if in any sense at all it was to be referred unto the word Common-wealth : and I dare say very confidently , though I am none of the house , that it was not in the thought of any rationall man who voted the Engagement , to oblige any that should take it to any matter of Church-government whatsoever , but only to be dutifull subjects to the Civil Constitution ; which Civil Constitution in all Christian Common-wealths is never supposed to be without some Church-government . For although the Governours of Common-wealths as such , relate only to the societies of men as they are men , associated for the common good of one another in humane affairs : yet it must be fully granted that in Christian Common-wealths , the Magistrate as Christian relates also to the societies of men as they are Christians , associated for the common good of one another in the affaires of God by his Spirit , therefore whether you look upon the Church as an outward visible humane society , orderly constituted under some rule of outward administrations ; or look upon them as a visible cōpany of Saints professing joyntly the Name of Christ for their mutuall edification in the spirit , they are both wayes under the care and inspection of the Christian Magistrate ; and in both respects the Church and the Go-



vernment thereof may be said to be in the Common-wealth; because all visible societies and the frames thereof, ought to be referred unto the government of a Christian State or Common-wealth: but that the name Common-wealth in the ordinary acception of the word; or in the construction of the Engagement should signifie a Church-government; is the first time that ever I have heard it: and although it must not be denied that all Church-Constitutions as they are matters of visible Order and Government, and as they relate to humane Societies, belong to the inspection of the Civil Magistrate, and ought to be referred to a Christian Common-wealth; yet it followeth not that Church-Officers or Church-members *quà sales*; are Common-wealth-Officers, or Common-wealth members *quà sales*.

The Ministers then when the Vote past in the House that they were contained in the Act, were lookt upon at once as Officers of the Church, and also as subjects to this Common-wealth as Christian: in which respect they were called upon by the Act to be true and faithfull thereunto, as good reason they should: seeing not only as subjects they do enjoy protection, but as Church-Officers they receive maintenance from the Common-wealth for the discharge of their duties, which in some respect may denominate them truly to be also Officers in or of the Common-wealth, *viz.* as it is Christian. For if a Christian Magistrate is by Gods appointment *Custos utriusque tabula* in his place; and if in order hereunto, he doth own as a part of his Charge both the protection and comfortable maintenance of the Ministry, as being a nursing Father of the Church: then Ministers and their Ministry do stand in a stricter relation under him, then if he did not own Christ, and the profession of his Name: and yet if he were none

other but a Heathen Magistrate, and would give neither protection nor maintenance to the Ministry, but should even persecute the same; neverthelesse it is Gods will that all soules; that is all men, as they are sons of *Adam*, by a living soul derived from him; being under his power should be subject unto him; and in their subjection be true and faithful to the society of the people wherein they live; let it be established under what form of Government soever, which makes *M. H.* plea for non Engaging the lesse rationall and consciencious: for if to a Heathen Magistrate even to a persecutor; a Christian subject doth owe truth and faithfulnesse in all Civill concerns relating to humane Societies, farre more is this obligation due to a Christian Magistrate, who doth give protection and maintenance unto the Ministry, and makes openly profession of the Gospel to advance it, which makes me yet wonder the more at *Mr. H.* scruple. For if his meaning be that he cannot take the Engagement, because as yet no Church-Government is settled in this Common-wealth, although the Rulers thereof do own the profession of Christianity, and the being of a Church therein, & the Ministers thereof as members of this, Common-wealth; I say, if this be his meaning, then his scruple is most unreasonable: for it maketh that which is a part of the Magistrates duty towards Ministers, as he is a Christian, to be a reason why Ministers should not perform their duty to him as they are his subjects: as if the want of a certain form of Government desired by me, and not so farre owned by him as I wish for, were a just cause in me, to break all the bonds of society with him; that is, to refuse unto him all assurance of faithfulnesse in my subjection: although in all other things I have his protection and favour: this is cleerly to set up my fancied form of Church-government, above all



all the fundamentall duties of humane and Christian Societies.

Moreover, I finde a great mistake in that which he calls his Covenanted Church-government: for we swore to endeavour in our places, to have a Church-government brought in according to the Word of God; & why cannot and ought not that endeavour now to be put forth by every one of us in our places, as well under this establishment of the Common-wealth, as under any other? Certainly no reason can be alleaged, why we are not now bound to this endeavour as much as ever heretofore, but if any doth refuse to concurre with the present settlement of the Common-wealth, without which no Church-government can be settled amongst us; Doth not this refusall obstruct and crosse that endeavour? for so long as Ministers will not be true and faithfull to the Civill Government under which they are; how can they expect to obtain the settlement of Church-government which they may desire? this scruple then doth not at all rise in a rationall way from the Covenant, but rather contradicts the intent thereof: for if we have sworn to procure a Church-government answerable to the Word of God, and the example of the best Reformed Churches, we are bound at all times to make use of the means which may bring it to passe, till the thing be effected; but this refusall to subscribe the Engagement doth make the means of procuring this to be effected void; therefore this refusall to subscribe the Engagement, is contrary to that Article of the Covenant, by which we are bound to promote the Government of the Church. But Mr. H. will reply, it is the Magistrates duty to advance Church-government; and Calvin saith, *The civill policy is rightly framed, except the first care be of Godliness; and they are disorderly and idle, which only provide for this neglecting*

*letting the right of God.* Let this be granted; what then say I? grant also that the Magistrate hath not made this now his first care. What then? may we lawfully refuse to be true and faithfull to the Common-wealth wherein we live, because Magistrates make not the first care of their Policy to be Godliness? may we refuse to discharge our duty towards the peace and safety of humane Society, because Magistrates look not to the Church, as we would have them do? this is certainly no good Divinity. But Mr. H. will say to this, God forbid, I do not mean so; but I argue thus; If the meaning of those that impose the Engagement (as I am informed) it is; that the Church and Common-wealth are not at all to be distinguished; but that the establishment of the one doth include the settlement of the other; and if thereupon they intend that Ministers by their subscription should acknowledge the Government of the Church to be now settled, because the Common-wealth is established *without a King & House of Lords*: then saith Mr. H. I cannot in conscience subscribe the Engagement, because I judge the Church-government to be wholly unsetled; of which I am bound in my place to procure the settlement: now that this is the meaning of those that impose the Engagement; is to be granted, because they reckon Ministers amongst those that are Officers in the Common-wealth: therefore in this sense I cannot subscribe the Engagement; nor herein can I promise to be true and faithfull to them. If this be that which Mr. H. is stumbled at; then I have this to say unto him.

First, Suppose this were the meaning of some Parliament-men; what then? Doth it therefore follow that the Engagement is to be subscribed in that sense? are there not others, and these many more of another minde? for it is well known that some make Church-matters and religious

gious concernments, so distinct from the Civill Power; that they hold it unlawfull for the Civill Magistrate at all to meddle in any kinde therewith; and other some although they hold not the two Governments so distinct, yet they mix them not, but joyn them so as in all outward administrations they subordinate the Ecclesiasticall to the Civil: & yet these all joyntly made and took the Engagement in a sense which the House agreed in as to Civil matters; and they all agree that in this sense it should be taken by, and imposed upon all without any respect to their, private opinions about Church-matters.

But secondly, suppose this were really the sense of the whole House; *viz.* that there ought not to be a twofold Government in a Christian State distinct from each other, the one Civill, the other Ecclesiasticall; no more then in nature there can be two Supream Powers in one and the same Body; but that the Ecclesiasticall Power (as in the Jewish Common-wealth it was) ought to be incorporated within the Civil; & so make but one single power with the Nationall Constitution of the State, which ought to have two distinct Acts and administrations of Government according to the two distinct objects of the life of man, namely God and our neighbour. Suppose (I say again) that the whole House were of this opinion; yet it doth not at all follow, that they meant that by the Subscription to this Engagement, every one should be obliged to give his assent unto this opinion; seeing (as heretofore hath been shewed) the clear scope of the Act in passing the Engagement; the manifest circumstantiall changes of the State, for which the Engagement was framed; the undeniable Grammaticall sense of the words of the Engagement answering this scope and these circumstances; and the Act of Parliament *May 19, 1649*, do shew what the House doth mean by a  
Com-

Common-wealth, and all evidently concurre to evince that by the Subscription of the Engagement nothing else is required; but that a Civill relation should thereby be settled amongst us for mutuall safety and security.

Thirdly, and what although the Ministers of the Church are accounted as Officers in the Common-wealth; and are owned by the Supream Power to belong unto it; is this any just cause, why they who are thus owned should refuse to be true and faithfull to the peace and safety of the State wherein they are owned? is not rather the contrary; and that very strongly and undeniably to be inferred, *viz.* because the Common-wealth doth receive them into its bosome, and acknowledges them to be Officers in the profession of Christianitie which it doth own, that therefore they ought so much the more to be true and faithfull thereunto?

Thus I suppose Mr. H. scruple, so farre as I have been able to dive into it, is fully answered. But I know that some, who pretend to be scrupled in this kinde will not be satisfied herewith, though they can reply nothing to that which hath bin said, but (when they are free to speak their minde) they will perhaps say thus: "Although in all this  
 " we may be mistaken, & happily misconstrue the words  
 " of the Engagement, yet we are sure there is no mistake  
 " in this that we have covenanted for a Church-govern-  
 " ment; that God who is the God of Order requires a  
 " Government in his Church; and that now there is no  
 " such thing to be seen amongst us we are sure, and that  
 " no such thing ever will be intended so long as these who  
 " now rule have the power, we may easily conjecture, for  
 " (say they) it is apparent that they leave it free for all  
 " men to oppose and affront the Ministry as they please,  
 " nor is there any Remedie against it: and who ever will  
 " bring

"bring in any damnable heresies may broach and publish  
 "the same without controule; therefore we (say they)  
 "cannot in conscience allow of a Common-wealth thus  
 "established; nor can we subscribe to engage for the Pow-  
 "ers who thus have cast all things in disorder; and do  
 "maintain the same therein, against the tenor of the Co-  
 "vénant which we have taken to procure a settlement  
 "in the Church; and to extirpate Heresies and Schismes  
 "from it: but if they will settle the Ecclesiasticall Ju-  
 "risdiction in the hands of those who should manage  
 "it; then there would be some ground for us to engage  
 "for them.

Such as speak plain English, expresse themselves to this  
 effect.

But in answer hereunto, I must seriously say, that it is a  
 very sad thing, and much to be lamented; that any men o-  
 therwise Godly should be so far over-ruled with any fits  
 to passion and discontentednesse; as to darken the light of  
 their consciences thereby. It is a great weaknesse and much  
 to be deplored in holy men; that when they reflect upon  
 the faults of others; whereby they think themselves pre-  
 judged; they order not their own thoughts with so much  
 the more care towards their own duties; lest they become  
 as offensive and prejudiciall towards others; as they con-  
 ceive others to be towards them: herein these men are car-  
 nall, and walk in this matter as men: for being angry at  
 the things which befall unto them as from men; they neg-  
 lect their duty and disregard the Government which is o-  
 ver them as from God; and so for want of meeknesse and  
 spirituall discretion, their dissatisfaction at things past and  
 present; and their apprehension of things like to come,  
 doth entangle their conscience unadvisedly into snares

which take them off from their duty towards God and men. But if they could be induced to be so wise towards God, as to possess their souls in patience under his mighty hand; or so just towards themselves as to find a Rule for every enterprise, to guide hereby not only their actions, but their thoughts and affections, without prejudice to the true end of their calling; or so equitable towards their superiours as not to judge them and their failings before the time wherein all things shall be brought to light; or so charitable towards their erring neighbours as to endeavour to reclaim them in the spirit of meekness; and make the best of every thing, so far as may be for their edification. If (I say) they could be persuaded to any or to all these Christian practices; these murmuring humours could not prevail against them; to discompose their spirits; and cast them into such fits of scrupulosity as we see them fall into; therefore if the men of this temper whose zeal is raised for something which seems to be their own concernment rather than a publick good; would not be wanting to their own duty towards others; while they complain over the failings of others towards them, that is, if they would not disown the Powers to whom for conscience sake towards God they are bound to yield Gospel submission; while they sue for a reformation of disorders from them; I make no doubt but they would obtain from them any thing; which for the publick good may be desired, and is answerable to the Rule of the Holy Profession; let them but represent without murmuring through love to the publick, and upon the grounds of Christian dutifulness, the things which may be effected and are fit remedies against publick evils; and I am confident that their application to those that are in power will not be in vain:



vain: but when they make no application to them, but stand at a distance from them, and foment a discontented and rebellious spirit in the mindes of the multitude against them; what can they expect from them? can they expect to be protected and rewarded for so doing? must they not expect (and that deservedly) the fruit of their displeasure, whiles they set themselves to displease them? and do they not displease them, when they do all they dare or can by their Ministry to resist them in their Magistracy? if God hath put the whole power of managing publick affairs in their hands, and yet Ministers will not acknowledge them as Magistrates; how can they blame them for not countenancing them as Ministers? how can also the Government of the Church be settled, when as they themselves obstruct the Civil Government by which they pretend it ought to be settled: for if Ministers who would have Ecclesiasticall Authority settled; disown the Civill Authority by which it must be settled, and yet complain for the want of that settlement; whom can they blame for this want but themselves? if then the Church government for which they are troubled, is not established, the fault is mainly in the Ministers themselves, who refuse to make the Engagement, for if they will not promise to be true and faithfull to the Commonwealth, how can the Rulers of the Commonwealth dealing faithfullly for it, invest such men with authority to govern the Church in it? for if these set themselves in their way to devest the Magistrate of the power where-with he is actually posselt; because he will not invest them into a power which they desire; it cannot be imagined, that he should in his way put them in the possession of that power; chiefly when he hath cause to think that it

will be abused to the prejudice of the Cōmon-wealth. But if both Ministers and Magistrates in their places would heartily joyn hand in hand to make this Nation happy, and to advance the Kingdom of Jesus Christ therein; the work of our settlement would by Gods blessing become easie & successful. For if the discontented Brethren would not strive for a Government which they seem to claim to themselves; but would make the publick concernment their aime, and the righteousnesse of orderly proceedings for common edification the object of their zeal; they might, no doubt, gain a publick redresse of all their grievances. Let men that truly deny themselves, represent without prejudice and without partiality, the true causes of our disorders; and the means how they may be rectified; and of two things one will infallibly ensue; either they wil obtain a redresse of the evils which ought to be reformed; or else they will cleer their own innocencie before God and men that they are not accessory thereunto: if then they would unblameably manifest the truth of their zeal for the advancement of a Reformation; they ought instead of murmuring (as the custome of many is) seriously to consider and lay to heart; how these distractions are come upon us, what their effects are at this time; and by what means the present Authority may remove the same hereafter.

The causes of our distractions (if we look upon them as Christians ought) will be found to be a complication of many corrupt humours, which have been gathered a long time together; and at last are broken forth at severall times successively into severall dangerous paroxismes, which have almost cost us our life. By the symptomes of the disease, the peccant humours may be discerned to



to have been partly venomous, partly indigested crudities, and partly of a hot and sharp nature. The venomous humours did proceed from the Mystery of iniquity which hath been set awork amongst us by the Popish and Prelaticall parties countenanced by Royall Authority; the crudities of indigested humours did proceed from the fulness of the stomack which had too much to feed on, and since the beginning of this Parliament hath been over-charged with businesse. And the heat and sharpnesse of the humours did proceed from the soundnesse of the heart, and the naturall vigour and store of spirits in the bloud; which being of a quality opposite to the disease hath preserv'd life; for the sound and vigorous disposition of the vitall parts, hath wrought out, if not all; yet most of the poyson wherewith the head and the heart was infected: but the stomack is not yet cleer from crudities, nor able sufficiently to concoct the matter, which so many wayes and so long time hath been gathered together. In a word our enemies have endeavoured first to poyson us; and when that plot failed, then they attempted to cut our throats; our religion and our libertie was that which either by subtilty or by forcible wayes they would have deprived us of: but the Lord hath kept the one and the other from their malice; and blessed the faithfull endeavours of those that were intrusted with the care of the publick safety; that all their purposes and attempts of severall kindes have hitherto been disappointed, yet we cannot say, but that our inward failings among our selves; and our divided thoughts have all along laid us open to their enterprizes; and if God in mercy prevent it not, the same corruptions may still betray us, either into their hands, or into a worser condition: then they could bring upon us: (for certainly Anarchie and Confusion is much worse then any Monarchicall

icall Tyranny) now that which hath brought all our distractions upon us from within, is evidently this threefold evil.

First, that we have not every one of us in our private wayes lookt so much unto the will of God, which is, that we should be sanctified; as to fulfill our own wils, which naturally are not subject to the will of God.

Secondly, that we have not known the right use of our liberty, which is, that through love and humility we should serve one another, walking orderly and submitting our selves to every ordinance of man for the Lords sake; but have many wayes abused and turned our liberty into licentiousnesse; oppressing one another with malicious practices, and walking disorderly against all the Lawes of God and men.

Thirdly, that we have not regarded the main rule of the publick profession of the Gospel, which is that all things should be done to edification in a decent and orderly way in the House of God: but this rule being neglected, many and great scandals many wayes have broken forth and been given, both to the weak whereat they have stumbled; and to the world for which the Name of God hath been blasphemed amongst the Heathen for our sake.

By these gates like to three sluices, our distractions are come in like a flood upon us, and the parties which have divided us being fully formed, extraordinary emergencies have brought forth extream resolutions, and extraordinary actings on all sides; which have not been otherwise justifiable, but by the law of necessity, and this law hath had none other originall but the crosse and irreconcilable actings of opposite parties, by which they have driven one another to the apprehension of utmost dangers: so that if the extraordinary mercy of God had not hitherto preserved

1 Theff. 4. 3.

C. 1. 5. 13.

1 Pet. 2. 16.

1 Cor. 14. 26, 40

ved us from the continuance of such dangers, by the moderation of the prevailing party; we should certainly have been consumed and utterly broken to pieces one by another: Hence it is, that every period of our work hitherto hath ended rather in the destruction of some opposite design; than in the building up or settlement of any thing upon any lasting foundation. For whatsoever any one party hath affected or set on foot this way; some other party hath disaffected and endeavoured to obstruct that way: nothing hath visibly prospered but what hath been acted for the production of a change. Thus all being still unseparated, because the powers of Heaven are shaken over us, it hath not been in the power of any, to free themselves from the disturbances which others have brought upon them: and in this case now we stand till the good hand of God over us, grant in his own way the settlement which we wish for, and which may hopefully be obtained under the present Government: because the scales are so fully cast on one side, that there is no power left on the other, and the supremacy of power is so fully established in the hand of those that have it; that except they subdivide (which God prevent) again among themselves, there is no fear of any controullment or check from any power which is visible from without.

Thus our distractions are come upon us, and this is their effect at this time: If therefore godly men who are zealous for a true Gospel Reformation, would in a Gospel-way make their application to the present Authority as to their Christian Magistrate, to obtain the redresse of those grievances which are most obstructive to the publick propagation of the Gospel, and the settlement of the wayes of righteousness amongst us, I make no doubt but God would incline their eares to hearken, and their hearts to yield

yield unto their equitable desires which may advance the beauty of Holiness, for if the concernment of Religion and Church-government is that which they think is neglected and disregarded by the Supream Magistrate: and if for this they are grieved; let not their grief be turbulent and disaffected: but humble and meek as before the Lord; and let them not come in a grumbling way, and with complaints which self-interest may seem to dictate; but let the real disturbances of the Truth and of good order, together with the remedies thereof, as now they may be put in practice, be truly and without partiality represented, and who knoweth but that such a Representation may move them effectually to do for the Kingdom of Christ, whatever can become Christians; or may be expected from them in their places.

If then it be found manifestly, that the propagation of the Truth is obstructed and disturbed by the contradiction of divers, who lie in wait to deceive; who *Jannes* and *Jambres*-like endeavour to seduce and divert mens mindes from the faith; and who by false suggestions and damnable Heresies (craftily insinuated) trouble the weak, and shake the fundamentals of the knowledge of Christ: If (I say) this be cleerly found to be the practice of some; let Ministers, *Moses* and *Aaron*-like, do first their duty, and beare witness to the Truth, in the evidence and demonstration of the Spirit, by sound words which cannot be reprov'd: and when this is first done, then without crying out against the Magistrate, as if it were his fault; that such men proceed and live, let them shew from the Word, that which is proper for a Christian Magistrate, to intend by his place in such a case, either as a Christian, or as an Elder, or as a Magistrate, and let the remedies which may prevent the spreading of the infection be offered; that his

Authority so far as is expedient may concur in countenancing and applying of them : as first, let it be made a fundamentall Sanction in all Christian Societies, whether private or publick, that none shall be owned as a member thereof, who doth not own the holy Scriptures of the Old and New Testament, as the ground of all divine revealed knowledge and truth. Secondly, that none shall be countenanced, nor advanced to any place of trust, nor supported favourably, who shall dare to make the testimony of Jesus as it is delivered to us in the written word directly or indirectly contemptible, or of small use in comparison of his own or other mens pretended visions and revelations. Thirdly, let godly and sober men be encouraged, and by the countenance and counsell of Authority be employed to deal discretely with the presumptuousness of those mens spirits, that the folly of their wayes may be discovered unto all. Fourthly, let Catechisers be appointed, whose care shall be publickly to teach the younger sort in a plain and familiar way the fundamentals of Repentance, of Faith, and Hope, of Love, of Holiness, and of Obedience. Fifthly, let the publick Propheticall exercises in the administration of the Word and Prayer be without superstitiousness authorized, countenanced and regulated, that such as are aged, may without confusion be edified under the care of their own Elders who are chosen to watch over them. Sixthly, where the freedom of Prophesying shall be permitted, and two or three may speak one after another, or debate matters of difficulty, let some regular way of proceeding in such meetings be determined to prevent vain jangling, that without contradiction hearts all may heare, and all may be edified.

Seventhy and lastly, to bring these expedients for the propagation of truth to some issue, the Supreme Authority

rity of this Nation; which now also is set over the two  
 Neighbour Nations; should be intreated for the Truths  
 sake, so far as they are intrusted therewith to require im-  
 partially all sides and parties; who appeal to the Law and  
 the Testimony, and make profession of the Name of Je-  
 sus Christ, and who worship him in, or by his Ordinances  
 according to the Scriptures without humane traditions; to  
 declare the Truths wherein they all agree; and the practi-  
 ses wherein they can unanimously joyn, that so far as they  
 are come they may own one another; and be owned by  
 their Christian Magistrate as the means and wayes of mu-  
 tuall edification; and concerning the matters of difference  
 between them; that they may not hatefully bite and de-  
 vour one another; they should further be required each of  
 them to state their differences so far as they conceive them  
 to be of moment; and to give their advice how and upon  
 what terms they may either be reconciled or inoffensive-  
 ly tolerated without any breach of Christian Love and  
 Brotherhood.

If these expedients were made use of, with the consent  
 and foreknowledge of all parties, who take the Scriptures  
 for a rule of Faith and Obedience; the truth could nei-  
 ther be so much darkened as now it is; nor so confusedly  
 held forth; nor so manifold wayes obstructed; and if  
 without any other designe then for the impariall love of  
 the truth; the Christian Magistrate should be earnestly  
 intreated to discharge his conscience towards God; in  
 advancing the same; that the foundation of our settle-  
 ment may be the Truth of our God; and that the  
 breaches of many generations may by his conduct hap-  
 pily be repaired; there is no doubt but his zeal would be  
 awakened unto the performance of this duty; and if not;  
 the sin and guilt of the disturbance of Christs Kingdome  
 amongst



amongst us, would then lie at his dore, whereas now it lies more at the door of the murmurers who make it a part of their work to cry out and complain over him and his proceedings,

As for matters of good order to be restored and maintained in the Churches; it is evident, that in this time of our Change of Church and Civill Government, and before any new establishment could be made, the disturbances incident thereunto could not be prevented, therefore the grievances which in this kinde do befall the publick, may without prejudice humbly be represented. As first, that it is an ordinary thing for men of no learning or settlement in judgement and discretion, nay, for Boyes and meer Novices in knowledge, if they have but confidence to speak in publick, to take upon them without any call the Ministeriall Office; and to thrust themselves upon a people to draw Disciples after them.

Secondly, that it is frequently seen, that grave and unblameable men of usefull and eminent parts, who are in a lawfull way settled in their places, are set upon by turbulent spirits, who without controll vex them, and thrust them out of their places, because there is no ordinary way of protection settled to maintain them therein. Thirdly, that there is no certain course taken for the maintenance of Ministers, but either who ever will may withdraw all what is their due from them, or they must with the neglect of their charge become suitors to the Committees for a livelihood, wherein there is so much cost and time spent ordinarily; that it is a heavy disturbance unto them. Fourthly, it is observed and manifestly found, that the work of Christian edification is mainly obstructed, by the power of some who are in places of Civill trust, whose opinion is that either no Ministry at all is to be owned, or if

any should be owned, that it must wholly suit that singular way and opinion whereunto they are addicted; whether it be Antinomian, or Anabaptistical, or Presbyterian, or Congregationall, or also Prelaticall: every one makes himself strong by his own party; and sets himself without respect to any common edification to oppose and obstruct the work of others that are not of his party, though they be men otherwise most godly and without blame. These & such like grievances may be seriously represented, as the causes of manifold disorders and scandals, and animosities which greatly disturbe the work of publick edification, and hinder the free passage of the Gospel of truth amongst us. If then for the redresse of these evils some Remedies were humbly and unpartially offered, and sued for, in time to come, I make no doubt but God would grant a blessing thereunto. These Remedies then may be offered and sued for.

First, that none should be acknowledged to be an Officer in any Church, or to receive any maintenance from the Magistrate as such, but he that after triall and approbation of his life, and of his gifts and knowledge, should be called, and in an orderly way admitted unto his office.

Secondly, who ever should come in by another way then by this doore, or being come by this doore, shall be found scandalous afterward, should be turned out of his place.

Thirdly, that some Directory or common Form of publick worship, in publick meetings, may be agreed upon by those who walk under Ordinances, and allowed and countenanced by the Magistrates Authority: and who ever should in a publick way set themselves to disturbe the same, or publicly declaim against it, should be called to some account, and made liable to some censure for so doing.

Fourth-



Fourthly, that some Commissioners should be chosen in severall Counties, and appointed by the Authority of the State to oversee the keeping of good order in all Church-matters; so farre as the Supream Power shall think fit to own the same; for the preventing of publick Scandals, and breaches of Unity in the publick profession.

The three former expedients are already in some kinde thought upon; for Power is given to the Committee for plundered Ministers to see that approved men be admitted to places; and such as are scandalous put out; and there hath a Directory once passed both Houses though it is not now much followed; but except the fourth expedient be added as a supplement, to see the former observed throughout the three Nations; nothing will be rectified effectually.

The Commissioners then for Church-matters should be chosen some Ministers and Civill Officers, men of known integrity and godlinesse; of impartiall and moderate affections; and of sound judgement and principles in matters of faith and practice; and to these instructions should be given what they should look to, and what they should do in all cases of their employment.

Some Committee also, like unto that of Plundered Ministers might be appointed in *Scotland*, for the admitting of worthy and deposing of unworthy Ministers; and another to the same effect in *Ireland*: from these Committees there should be no appeal but unto the Parliament, but from the Commissioners of the severall Counties appointed for the keeping of good order, there should be an appeal left, unto the Supream Ecclesiasticall Committee of each Nation respectively.

If then upon the humble, faithfull and unprejudicate Representation of the manifold enormous disorders and grie-

grievous scandals committed against the Truth of the Holy Profession; no remedies of this kinde or such like, should be allowed or set a foot, then such as shall have offered them, may sit still, and mourn in secret for all the abominations that are committed within *Jerusalem*. As for me I shall watch for some opportunities to discharge my conscience in this businesse; and now I have enlarged my self the rather upon this Discourse, because it is providentially at your own desire, brought into my minde, and addressed unto your Piety, by whom it may have a further accessse unto the thoughts of some other Senators, who may be able by their influence upon the publick to bring that to passe which is intended thereby; for this I must needs say for the discharge of my conscience, that except some such course be taken and thought upon in the settlement of the Churches of *Great Britain* and *Ireland*, we shall never come to any peaceable establishment of the State, nor be able to maintain amongst the Nations here and there the same saving Truth in the publick profession of the Gospel; nor ever uphold the Beauty of Holinesse, to make it appeare without invincible Scandals by a free passage of the Gospel, in the publick associations of Professors. It is in vain to imagine that the spirits of men not composed in matters of Religion; but heightened in contests and variances about the same, will ever be quiet in Civill Concernments: the interest of Religion hath since the year 1530 swayed and changed all the affaires of the States of *Europe*, and it will be the main ingredient in all Civill Changes till the great settlement come from him, who is given of the Father to be a Leader and a Commander of the people; and to whom all the ends of the earth are given for an inheritance, and who alone doth beare up the pillars of the earth; for without a direct relation

tion and subordination unto him the earth and all the inhabitants thereof are, and shall be perpetually dissolved. Trust not therefore unto lying vanities as to policy and to strength, the crafty God hath taken, and will take still in their own devices, and by strength no man shall prevail, but if we enter every one by his place and employment under Christ into the Kingdom which cannot be shaken, we may be sure to stand, although not only the earth totter and reel to and fro like a drunken man, but even the heavens themselves be removed. Let me then intreat you to bear with this word of exhortation, in so much as you shall exalt and advance Jesus Christ in his Truth, and in the orderly wayes of building up all men in Love & Holinesse, so much you shall be settled; but if you make no better use of your publick places to advance and recommend and maintain the Gospel wayes, by which Love and Holinesse in the Truth may be settled amongst us, and by which we may be openly knit & united together in Christ then hitherto hath been done, you shall assuredly be broken wholly to pieces and utterly unsettled. I plead for no particular interest or party of men, I thank God I am further above this, then some men who pretend to be above Ordinances, but I plead for your advantage, whom God hath intrusted with the publick interest of his glory, that you may not be accessory through your own neglect, to the wo which will follow upon the scandals which are amongst us, which you can by none other way avoid, but by a publick owning of the Truth, and of the orderly means of publick edification. Mistake me not, for I desire not that any man who doth own the Testimonie of Jesus, which is the Spirit of Prophecie, should be deprived of the least title of his glorious liberty to hold him forth unto

to others but I beseech you, as you are intrusted with Power and Authority, that your Authority may help to direct, & your Power serve to protect those that unblamably, and in the spirit of meeknesse desire to hold forth that testimony, so you would not suffer the despisers of all Ordinances, and such as pretend to be under no rules of settlement in their walking either with God or men, to trouble and to vex those that walke under Ordinances peaceably; either by subtile practises, or by open violence. I say again, I beseech you that you would not suffer these (seeing you give them their liberty to follow their own sense without controll) to obstruct the wayes of orderly publick edification, which others desire to follow. And as the unruly spirits of those that are without Ordinances, at least thus far ought to be lookt unto by you to whom the publick administration of the law of liberty is committed: so the tyrannicall and contentious spirits of those that are under ordinances, as a yoke of littrell administrations must not be suffered to impose one upon another their own fancies in stead of the Laws of Jesus Christ; who doth guide his Disciples in all truth by the law of the Spirit of life; in conformity unto his own Image and wayes of walking in the flesh; and who so walketh by this rule, peace be upon him & upon the *Israel* of God. I have extended somewhat the bounds of my first designe; and perhaps the bounds of a private Letter; but you will pardon this and impute it unto the sincere affection, which to serve you and the Publick, is and shall be maintained always in and by

St. James this 12  
December, 1651.

Your faithfull friend and  
servant John Dury.



*A Humble Memorandum concerning a  
Correspondencie with Forreigne  
Protestants.*

**A**Lthough the wayes of Correspondency have hitherto been in use onely for worldly concernments amongst other States, yet we conceive that the conscientious Engagements of this State towards God, & the Declarations which are made towards the world oblige it to make use thereof for Spirituall concernments also. For by the Remonstrance of the State of the Kingdome at first, and afterward by the severall Protestations, Oathes, and Declarations, which have been taken and made in order to our own safety, and for the defence of the truth of the Gospel by the Covenant of free-grace, in opposition to all humane Tyrannical and Antichristian practises: we are expressly obliged more then any other Nation in the world, unto these duties. First, and mainly, to advance Gods glory, and enlarge the Kingdome of Jesus Christ. Secondly, and in order to this. 1 To procure the safety, the prosperity and the good of the Protestant pro-  
F fession,

fession, and of all Gods people. 2 To help to free them from the power of Antichristianity or the danger thereof. 3 To endeavour the peace of Christian Kingdoms and Common-wealths. Thirdly, to effect all this we are engaged by the same Remonstrance, Oaths and Declarations to use these Meanes. 1 To seek to unite foreign Churches with us in the same Cause. 2 To bring this to passe by all offices of friendship towards them. 3 To strengthen our selves with them by a mutuall concurrence to the same common end. 4 To encourage them to joyn with us in some Association to the Glory of God, and the enlargement of Christs Kingdom. These Engagements are publique and solemne obligations upon us to maintain some religious Correspondency towards them; for as it is not possible to discharge these Duties without some Agencie; so the Correspondency and Agency which will reach these ends, must needs be suitable unto the nature thereof which is spirituall. For the enlargement of Christs Kingdom, which is the Gospel in the New Covenant by the maintenance of the true Protestant Cause and profession, with the peace of Christians in opposition to Antichristianity; are spirituall effects which must proceed from causes of the same kinde, that is, of a religious and learned nature. If then this State should conscionably discharge that whereunto it is so highly and expressly engaged; it is bound to set on foot not onely a Civill, but it ought to authorize also and manage some Spirituall Correspondencie with foreign Protestants. The Civill Agency may be employed as the State shall see cause in reference to outward occasions.

But the Spirituall Agencie should suffer no delay, because the successe of our affairs which hath been prayed for, and is now by Gods blessing obtained, doth require it of us,



us, and our Engagement thereunto is in the nature of a Vow, of which the command is, When thou hast vowed a vow, thou shalt not slack to pay it, because the Lord thy God will surely require it of thee, and it would be sin unto thee, *Deut. 23. 21.*

The matters about which this Correspondency ought to be conversant in due time, are all things belonging to the Communion of Saints, which in a Religious and Learned way, by mutuall communications upon Common Principles of Truth revealed in the Word of God, may tend to the advancement of Godlinesse, to the clearing of necessary Truths, to the maintaining of Unity and Peace amongst Brethren, to the composing of needlesse and distracting Differences and Controversies, to the beating down of all Impiety, of all Superstition, of all fundamentall Errours and Disorderlinesse, and to the advancement of all Humane profitable Learning. But more especially the matters about which this Correspondency should instantly be entertained, are the things wherein the godly amonit them heretofore have offered themselves to concur with us, desiring us to joyn with them therein, and go before them; and where n they have made it their particular suit unto us, to be helpfull unto them. The things wherein they have offered themselves to concur with us, desiring us to joyn & go before them, are the Counsels of peace Ecclesiasticall, and Unity to be ripened and prosecuted amongst all Protestants, that the prejudices and breaches which hinder the progresse of the Gospel, and weaken al our hands against the common Enemies may be healed and taken out of the way, and a just latitude of mutuall Forbearance in harmlesse differences may be settled by Common Consent.



The things wherein they have made it their particular suit unto us to be helpfull unto them, are matters of Practicall Divinity, wherewith God hath blessed us above the rest of the Churches which should be gathered out of our English Writers, and being translated and compiled into a Body, and imparted unto them, they would make use thereof, to initiate their young Schollers in Divinity with sound positive Doctrines of saving Truth, and thereby take them off from that Polemicall and Controversall course of study, which is now in use, and doth habituate them to a way of strife, and bitterneffe of spirit, which cleaveth to them all their life-time afterward.

These two matters of Correspondency for the enlargement of Christs Kingdome amongst Protestants might be without delay prosecuted, if the designe of gratifying the desire of forreign Churches therein were approved, and owned as a thing expedient for the good of the Protestant profession, and if provision were made for some Agents to be set apart to negotiate effectually the same upon the grounds already laid.

But this negotiation should be made a beginning onely of the work of Correspondency, because it may be agitated in the nature of some private Agency, allowed and maintained by Authority: but if the Honourable House would do a Work indeed worthy of the Parliament of *England*, a Work answerable to this their great Engagement; and a Work which may not onely make the reproaches which have been cast upon us, that we not onely disregard all forreign Protestants, but all matters of Religion; to be found false, and make our Worthies whom God hath honoured with so great and manifest tokens of his love in the sight of all the world, highly respected by all

all the Protestants of this Age, and deservedly renowned unto after-ages, We would offer humbly this Motion to them.



*That the Foundation of Chelſy-Colledge may be confirmed, raised, and enlarged for the Design of a Publick Centre of good Intelligence, and Correspondency with forreign Protestant Churches in the Cause of Religion and Learning.*

And to this effect we would suggest these following particulars.

I **T**hat the Patent for the Foundation of Chelſy-Colledge should be reviewed and confirmed by the Authority of this Parliament, and an Addition made unto it of Means to maintain more Fellowes not onely to oppose Popery (for which at first it was founded) but also to maintain an Evangelicall Intelligence and Brotherly Correspondency with forreign Divines, that by a mutuall concurrence between them and us, the Means and helps to propagate true godlinesse and sound learning every where may be set on foot, and advanced.

(38)  
2 That to this end besides the full number of Natives already determined, or so many more as the Parliament shall think fit, there should be of every severall Nation of different Language, where the Protestant Religion is professed, one to be a Fellow of the Society, who should be obliged to correspond with those of his own Native Churches for the Ends aforesaid.

3 That it shall be free for all such Learned men in the Churches and Universities of this Common-wealth, who shall be desirous to be informed of the state and constitutions of Forreigne Churches, or of the most remarkable excellencies, endowments and graces which God hath bestowed upon them for the enlargement of his Kingdom, or of the Men of singular note and parts which are raised up from time to time amongst them, to repair to the Colledge, and receive an account thereof, which the Fellows of the Society shall be obliged freely to impart unto them.

4 That the Election of every Forreign Fellow should be of such a one whom the Chief Church of his own Nation should either recommend to be chosen by the Fellowship, or being nominated approve for a fit Correspondent with them in matters of Religion and Learning.

5 That the Forreigne Fellows should be chosen every one of them, Men of Universall Abilities, but the Native Fellows should be chosen, some of Universall, some of particular and singular Eminencies.

6 That they should be obliged in their Studies and Correspondencies to elaborate severall tasks, which they shall with previous consultations which the rest of their Fellows freely undertake and make known unto others, that helps may be gathered in unto them, for the perfecting of their Undertakings.

*FINIS.*

